

DID MADAME BLAVATSKY
FORGE
THE MAHATMA LETTERS?



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BY

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(with thirty illustrations)

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DI. MADAME BLAVATSKY
FORGE THE MAHATMA
LETTERS

I have to thank the Executive Committee of the Theosophical Society for permission to use the illustrations, whose originals are in the archives of the Society.

(written in ink)

THEOPHICAL SOCIETY
AOGAR, MYSORE, INDIA

DID MADAME BLAVATSKY FORGE THE MAHATMA LETTERS?

THE general impression which remains in the minds of many of the public is that H. P. Blavatsky invented the Mahatmas, and that she buttressed this invention with various forms of impersonation and trickery, including among them the concocting of letters in various handwritings supposed to be written by the Adepts. When the now notorious report of the Society for Psychic Research was published in 1885, the public accepted the report as absolutely reliable, for much evidence seemed to be carefully presented. But even at the time those who were well informed knew that *all* the evidence had not been considered, for in many cases Mr. Richard Hodgson flatly refused to examine, as having the value of evidence, instance upon instance of facts which simply would not fit into his conception of H. P. Blavatsky as a trickster.

There were given to the S.P.R.¹ a few letters of the Master K. H., in order that the investigators might see that they were *not* written by H. P. Blavatsky. But the handwriting expert consulted by the S. P. R., Mr. F. G. Netherclift, *finally* decided that there were such similarities in the handwriting between the presumed writer K. H. and that of H. P. Blavatsky, that the Mahatma letters were forgeries.

¹ The Society for Psychic Research was usually mentioned by its initials in argument.

I have written "*finally decided*". When Mr. R. Hodgson submitted to Mr. Netherclift some specimens of the K. H. writing, "Mr. Netherclift, in the first instance, came to the conclusion that these K. H. documents were not written by Madame Blavatsky". (*Report*, p. 282.) But Mr. Hodgson had made up his mind to the contrary, and suggests a reason why Mr. Netherclift decided otherwise. "The K. H. writings which had been submitted to Mr. Netherclift were written after Madame Blavatsky had had years of practice. I therefore re-submitted to him the K. H. writings belonging to Messrs. Massey and Myers, which we still had in our possession, together with the series forwarded by Mr. Sinnett. The result was that Mr. Netherclift came to the conclusion that the whole of these documents were without doubt written by Madame Blavatsky. Mr. Sims, of the British Museum, who had originally expressed the same conclusion as Mr. Netherclift, similarly changed his opinion after inspection of the documents furnished by Mr. Sinnett." (*Report*, p. 283.) In the conclusion of his report, where Mr. Netherclift asserts the K. H. letters "as being positively written by Madame Blavatsky, are undeniably hers without disguise," he puts in the strange sentence: "If she intended any of them to be in a feigned hand, I can only say that the disguise is so flimsy that any Expert would not notice the attempt." Yet this "expert's" *first* report was that the letters were "not written by Madame Blavatsky".

The lamentable failure of Mr. Netherclift as an "expert" in calligraphy is proved in *no less than three instances*.

1. The most sensational failure was in connection with the famous "Parnell case" of 1888. The

London *Times* claimed to have a letter in the handwriting of the Irish leader, Charles Stuart Parnell, involving him in the Phoenix Park murder in Dublin, where the Chief Secretary for Ireland, Lord Frederick Cavendish, was shot. The *Times* received it from a certain Richard Pigott, proprietor of *The Irishman*. *The Times* submitted the letter to Mr. Netherclift, and on receiving his report published the letter. Mr. Parnell promptly denied that he wrote it, and brought an action for defamation against *The Times*. Mr. Netherclift, called as a witness for *The Times*, testified under oath that the letter was genuine. Soon after, not only did Mr. Pigott privately confess to the forgery, but he fled from England and committed suicide in Madrid on the eve of his arrest.

2. The second instance is recorded by the well-known lawyer, the late Montagu Williams, Q. C., in his book *Leaves of a Life*, London, 1890. Sir F. W. Truscott, once a Lord Mayor of London, was charged with writing on a postcard a libel concerning a Mr. John Kearns. One expert in calligraphy, Mr. Charles Cabot, was called, and testified to the genuineness of the handwriting. Then a second expert, Mr. F. G. Netherclift, was called. "He produced a most elaborately written report, calling attention to the various similarities existing between the handwriting on the different documents, and, on being cross-examined, he adhered absolutely to the position which he had taken up."¹

The defence produced Mr. Thomas Flight Smith who swore that the postcard was in his handwriting, and his father and also Alderman G. S. Nottage both testified to Mr. Smith's handwriting. At this stage, according to Mr. Montagu Williams: "The jury stated that they

¹ Montagu Williams, *Leaves of a Life*, Vol. II, pp. 136, 137.

did not wish to hear any further evidence and proceeded at once to pronounce a verdict of 'Not Guilty.'"¹ No wonder then that Mr. Williams writes as follows :

I was never much of a believer in experts in handwriting. I have examined, and more frequently cross-examined, Chabot, Nethercliffe,² and all the experts of the day, and have nearly always caught them tripping. In fact, in my opinion they are utterly unreliable.³

3. The third instance when Mr. Netherclift blundered was in 1895. A certain Dr. Bynoe was charged with writing letters and signing cheques in the name of a lady, Miss Rose. In the course of the prosecution, "came the experts, Mr. Inglis and Mr. Netherclift, who duly swore that all the letters written and cheques signed by Miss Rose were, in their opinion, written by Dr. Bynoe in a disguised hand".⁴ Dr. Bynoe was condemned to nine years' penal servitude. But after he was in prison, letters in the same handwriting were received by various persons. No wonder that the late William T. Stead, commenting on this case in his pamphlet, *Wanted a Sherlock Holmes*, remarks :

But after this and other demonstrations of the worthlessness of expert evidence, it is not surprising that the man in the street is coming more and more to a decided conclusion that it would not be right to hang a dog upon the sworn testimony of all the handwriting experts in London.

Now, the Mahatma letters were received from several Adepts in different handwritings, and it is possible to-day to give reproductions of them so that anyone who is really dispassionate in investigation can come to his own conclusions on the matter.

¹ P. 138.

² Mr. Montagu Williams writes Mr. F. G. Netherclift's name as Nethercliffe.

³ P. 134.

⁴ *Wanted a Sherlock Holmes*, by W. T. Stead, June, 1895, London, p. 108.

The six handwritings are:

1. The handwriting of "K. H".
2. " " " " M ".
3. " " " " Serapis ".
4. " " " " the Old Gentleman ".
5. " " " " Hilarion ".
6. " " " " the Disinherited," Djual
Khool.

I shall reproduce these several handwritings. Letters in the first five scripts are at Adyar; the sole one in the sixth script is with the present owner of the "Mahatma Letters" reproduced in the book *The Mahatma Letters to A. P. Sinnett*, edited by Mr. A. Trevor Barker.

There was one line of evidence presented to Mr. Richard Hodgson which he brushed aside as valueless, and this was the precipitation or the mysterious arrival in some phenomenal way of letters at places when Madame Blavatsky was hundreds, if not thousands, of miles away. He took for granted that in each such case some confederate of hers had arranged for the phenomenal appearance of the letter. Whether that conclusion of his can be held as true may be judged from certain facts which I present now. They are not new, as they were known among the Theosophists in 1885 and afterwards; the novelty of my presentation is that I give reproductions for the first time.

At the time of the report of the S.P.R., with the general conclusion that every letter of the Mahatmas must have been concocted in a forged handwriting, either by Madame Blavatsky or by Mr. Damodar K. Mavalankar, the aunt of Madame Blavatsky, Madame Nadejda Fadéef, wrote to Colonel Olcott that she had received in the year 1870—that is, *five years before the*

foundation of the Theosophical Society—a letter in a handwriting which evidently is that of the writer “K.H.” At the time Madame Blavatsky had been away from her family for a considerable time, and her relations had received no news of her. Writing from Paris on June 26th, 1884, Madame Fadéef wrote to Colonel Olcott as follows :

Two or three years ago I wrote to Mr. Sinnett in reply to one of his letters, and I remember telling him what happened to me about a letter which I received phenomenally, when my niece was on the other side of the world, and because of that nobody knew where she was—which made us deeply anxious. All our researches had ended in nothing. We were ready to believe her dead, when—I think it was about the year 1870, or possibly later—I received a letter from him whom I believe you call “Kouth Humi,” which was brought to me in the most incomprehensible and mysterious manner, in my house by a messenger of Asiatic appearance, *who then disappeared before my very eyes*. This letter, which begged me not to fear anything, and which announced that she was in safety—I have still, but at Odessa. Immediately upon my return I shall send it to you, and I shall be very pleased if it can be of any use to you.

On her return to Odessa, Madame Fadéef sent to Colonel Olcott the letter referred to. It is now at Adyar, and I give a reproduction of it. (Figs. 1 and 2.) First, the material of the paper is unusual, as it is what is known as “rice paper” in North India and among the Tibetans. The size of the envelope is 15 cm. \times 12½ cm. and the writing on the envelope and on the slip of paper inside is in ink. There appears on the envelope at the left bottom corner, and written in pencil, an inscription in Russian by Madame Fadéef. As the envelope has been partly eaten away by the destructive insects common to tropical countries, there are gaps in her handwriting. The inscription of Madame Fadéef translated from the Russian reads : “Received at Odessa, November 7, about Lelinka, probably from Tibet, November 11, 1870. Nadejda F.” *Lelinka* was Madame Blavatsky’s pet name (presumably as *Nellie* is often the pet name in England for *Helen*).

À l'Honorable,
Très Honorable Dame —

Nadyéjda Andrééewa

Fadéew.

reçu en 65 Odessa

1870 à Odessa
du nom de Mme —

" " 1, 1870.

FIG. 1
The K. H. Letter of 1870
(exact size)

Les nobles parents de Mad. H. Polavatsky
n'ont aucune cause de se desoler. Leur fille et
nièce n'a point quitté ce monde. Elle vit et desire
faire plaisir à ceux qu'elle aime, qu'elle se
porte bien et se sent fort heureuse dans la
retraite lontaine. Et inconnue qu'elle s'est choi-
sie. Elle a été bien jualgée, mais, ne l'est plus:
car grâce à la protection du Seigneur Jésus-
Christ elle a trouvé des amis de vues qui en
fournissent soin physiquement et spirituellement.
Que les dames de sa maison se tranquillisent
doux. Avant que 18 mois nouvelles se
levent — Elle sera revenue dans sa famille.

FIG. 2
The K. H. Letter of 1870
(exact size)

Translation

To the Honourable,

Most Honourable Lady,

Nadjejda Andreewna Fadeew, Odessa.

The noble relations of Madame H. Blavatsky have no cause whatsoever for grief. Their daughter and niece has not left this world at all. She is living, and desires to make known to those whom she loves that she is well and quite happy in the distant and unknown retreat which she has selected for herself. She has been very ill, but is so no longer; for under the protection of the Lord Sangyas' she has found devoted friends who guard her physically and spiritually. The ladies of her house should therefore remain tranquil. Before 18 new moons shall have risen, she will return to her family.

The significance of this letter, received by Madame Fadéef in 1870, can only be understood when we compare it with the letters of the Master K. H. received later. We can compare this letter of 1870, written by *some one* when Madame Blavatsky was thousands of miles away, with those received by various correspondents later.

As I reproduce the letter of 1870 in the K. H. handwriting, let me reproduce three specimens of the handwriting of Madame Blavatsky, the first written in 1875, and the second in 1885. (Figs. 3 and 4.) The third specimen, written in 1891, is given in Appendix I.

When we come to the K. H. letter of 1870 (Figs. 1 and 2)—though it is not signed “K.H.” but by a strange letter or symbol—there exist, to compare with its handwriting, a mass of letters in that script received by various persons from 1881 onwards, and signed K. H. Of those at Adyar I give one received by Colonel Olcott in a moving train (Fig. 5), and another by Dr. Franz Hartmann phenomenally at Adyar in 1884 (Fig. 6), when both Madame Blavatsky and Colonel Olcott were in Europe.

¹ A Tibetan name for the Lord Buddha.—C. J.

Philadelphia
3420 Sansom St.
West Philadelphia

General Leppert.

My dear General.

I am glad you like Johany's pictures but you must not call him a Duck, for he is a noble dear Spirit and loves you much. It's nobody's fault, if you did not see him till now, as he is. in reality, and always thought him to be like the old Jewish half materialized Johany. You were generally treated to at the Seclusions. In London only, he appears as he is, but bearing still on his dear countenance some likeness to his respective mediums, for it's hard for him to change completely the features drawn by him from various vital powers now.

FIG. 3

Handwriting of Madame Blavatsky, 1875

12.

one eternal Truth, and one ~~highest~~ ^{universal infinite} changless Spirit
Lover and Wisdom as
of Truth in the Universe & one possible light in which
we live & move & have our Being. . . . We are all Bre-
thren. Let us then love, help, & defend mutually & for
each other ~~ourselves~~ against any spirit of malice or deception,
notwithstanding without distinction of race, creed or colour.

10

//

FIG. 4

Handwriting of Madame Blavatsky, 1885

Beyond asking you to tell Mr. Sinnett that I have received all his letters (that of Feb. 15^a included) but have had not even a moment's time to give him. I have nothing of the nature of a "commission" for you to execute at London. That, of course, is ill. I prove vince; and he has, under the orders of the Keah Choban, left you the widest discretion in the full knowledge that you will vindicate the policy of the Society.

If you will recall our conversation of the Second night at Lahore you will

FIG. 5 (i)

Letter of K. H. to Colonel Olcott in 1884

observe that every thing has happened at London as foretold. There have always been in that quarter latent potentailities of destructives as well as of a constructive nature, and the best interests of our movement will require the bringing of all to the surface. As your charming new friends at Lice, who frequent Monte Carlo and the gambling circles would say, the players have now - cartes sur table. Those evils have been so perplexed & puzzled over our policy as regards the London Lodge will understand its neces-

FIG. 5 (ii)
Letter of K. H. to Colonel Olcott in 1884

= only better when they become
better acquainted with the very
occult art of drawing out the
hidden capabilities & propensi-
ties of beginners in Occult
Study.

Do not be surprised at
any thing you may hear from
Adyar. nor discouraged. It
is possible - tho' we try to pre-
-vent it within the limits of
Karma — that you may have
great domestic annoyances to
pass thru. You have harboured
a traitor & an Enemy under your
roof for years, & the missionary
party are more than ready to
avail of any help she may be
induced to give. A regular con-
spiracy is on foot. She is incited
-ued

FIG. 5 (iii)

Letter of K. H. to Colonel Olcott in 1884

by the appearance of our Lane
Stop of the powers you have
given to the Board of Control
We have been doing some pheno-
-mena at Adyar since H.P.B.
left India to protect Upasika
from the conspirators.

And now act discreetly
under your instructions depen-
ding rather upon your notes
than your memory.

The above was by us | P. H.
at London on the 7th
April 1884.

F. Arundale

I slept in railway carriage Apr 5
1884 - as I was reading a lot of letters
from L. L. members about the Kingfisher-
Swallow quarrel. This letter fell just as I was
reading a para in B. Keightley's letter
about the Metathmas. Present in the
railway carriage only Mhini & myself
O.

FIG. 5 (iv)

The seven lines at the bottom are in Colonel Olcott's handwriting; also in the
middle, to the left, is a memorandum in his handwriting but signed by Miss
F. Arundale.

Ganadar has undoubtedly many faults and weaknesses as others have. But he is unselfishly devoted to us and to the Cause and has rendered himself extremely useful to Uparka. His presence and assistance are indispensably necessary at the Headquarters. His inner self has no desire to dominate, the outward acts now and then get lost colouring from his excessive zeal which he indiscriminately brings to bear upon every thing, whether small or great. It must however be remembered that inadequate as our "instruments" may be to our full purpose, they are yet the best available since they are but the evolutions of the lives. It would be most desirable to have better "remedies" for us to act thro'; and it rests with the well-wishers of the Theosophical Cause how far they will work unselfishly to assist in her higher work and thus lessen the approach of the eventful day. Blessings to all the faithful workers at the Headquarters. K. H.

FIG. 6

Letter of K. H. to Dr. F. Hartmann in 1884 (exact size)

If Mr. R. Hodgson were living, he might hold that it was Damodar K. Mavalankar (who was then at Adyar) who wrote the letter. We must therefore see what Damodar's handwriting is like. And then we shall see a letter in the K. H. script *received by Damodar himself*, and of so intimate a nature, that not much common sense will be required to come to the conclusion that the K. H. script is *not* Damodar's handwriting disguised—as Mr. Hodgson held.

In order to dispose of the theory that one of the writers of the K.H. letters was Damodar, let us examine Damodar's handwriting. There are several papers still in his handwriting, and I publish the last sheet of a letter written by him in October, 1882, to R. Keshava Pillai, of Nellore. (Fig. 7.) The letter was written on the usual thin paper at the time, and so the ink has eaten away a few words here and there, as will be seen from the illustration.

There are two letters from K.H., which for all reasonable people dispose of the theory that Damodar could have had anything to do with writing any of the K.H. letters. The first is a letter received by *Damodar himself* in the K.H. handwriting. It was of so precious a nature that when Mr. Hodgson was investigating the phenomena at Adyar, Damodar would not show it to him. Damodar was a young Mahratta Brahmin who, when barely come of age, came to H.P.B. and Colonel Olcott in Bombay and gave himself completely to their service and that of the Masters. His parents were living, and he was married, but his wife gave him permission to leave her and become for all practical purposes a Sannyāsi, and his father and the joint Hindu family undertook to provide for her. He was intensely devoted, but he was also extremely sensitive, and so was liable

SECRETARY'S OFFICE OF THE THEOSOPHICAL SOCIETY,
Breach Candy, Bombay, India.

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advance, you must humiliate the Demon that obstructs your path — Read Bulwer's Lyon's Daemon and you will understand my allusion better.

These are the few words of advice of a friend and a Brother. Take him in time and let us see the opening of a bright day for you. What more need I say than what The Master says in his letter. I have however, to request that you will kindly return to me, as soon as possible, my master's letters to my address. You may keep its enclosure, I mean your letters and the Advice to you therew. But I should like to have the letter to my address as it contains priceless instructions to me, at least, who am an implicit believer in "Upanishads" and my master. Give your kind regards

Damodar K. Mavalankar

FIG. 7

Letter by Damodar K. Mavalankar

sometimes to depression. It was evidently on one such occasion far on into the night that he received the precious letter, on which in the corner he has initialled in ink the time of receiving it. It is most likely that his mood of despair was intensified by the fact that the two leaders to whom he was devoted, H.P.B. and Colonel Olcott, were no longer in India, and he was left alone to carry a heavy burden. The letter is in the blue pencil handwriting, and on thin paper. (Fig. 8.) Anyone who reads the touching message of encouragement to Damodar will see that it is utterly impossible that he could have written it himself, as would be the logical deduction from Mr. Hodgson's suggestion. It should be noted that at this time both Colonel Olcott and H.P.B. had sailed from Bombay. They sailed on February 20th; Damodar's memorandum at the corner—Rd. 5 A.M., 27-2-84—shows that he received the letter at 5 o'clock in the morning on February 27th, 1884. Damodar was one of the very few who saw his Master physically, that is, when his Master, who usually lives in Tibet, came to India. Damodar went and visited him on November 25-27, 1883, at an Ashrama near Lahore, where the Master was temporarily.

It is well known that on February 23, 1885, Damodar suddenly left Adyar for North India, stating that he was proceeding under the instructions of his Master K.H. to cross from India to Tibet. He told only a few whom he could trust, and of course H.P.B. was one of them, and she narrates in her letters something concerning his departure. A few months afterwards, after there had been no news of him, a rumour was spread that his dead body had been found in one of the Tibetan passes. But H.P.B. mentions that this was merely a supposition because some of his belongings had been

Do not feel so dejected, my dear boy, we need
 for that. As Mr. Sinnett rightly says in his On-
True Pudding, the higher spiritual progress cannot
 be accompanied by intellectual development on a
parallel line. You have now the best opportunities
for doing that where you are working. For your
devotion & selfish labour, you are receiving
help, silent tho' it be. Your case is not yet critical.
When it does, I shall be communicated to you.
 Will then make the best of the present favourable
opportunity to improve yourself intellectually
while developing your virtuous. Remember that the
effort is ever lost and that for one occult there

FIG. 8 (i)
 K. H. Letter to Damodar K. Mavalankar, in blue pencil. Exact size. Front

is no present or future, but even an Eternal
word. Blessings. K. H.

FIG. 8 (ii)
K. H. Letter to Damodar K. Mavalankar, in blue pencil. Exact size Back

found by the wayside; she herself had instructed him to so deposit them, so as to put off further enquiry after him. As a matter of fact, Damodar did reach Tibet, being met by one of the emissaries of his Master, who led him through the passes. But for over a year there was no news of him, and so one day a prominent Theosophist in Bombay, Mr. Tookaram Tatya, wrote a letter to Colonel Olcott as follows :

Bombay, 5th June, 1886.

MY RESPECTED BROTHER & SIR,

I have received yours of the 1st inst. There is no doubt that these constant references to you for improving matters must have tired your patience. You have enough to do and I hope in a few months more, we shall find ourselves in a very satisfactory position.

I am not sufficiently learned, neither have I the time to prepare a hand-book which would be universally approved. But I am trying to collect some materials, and after arranging them I shall forward them to you.

In regard to the verses for the Oriental Library I wish you kindly to let me know, what should be the substance of the verses you want the Goozrathi poet to write. We shall have to assure him that there are satisfactory reasons to show that the Society has the means of raising up such a grand and universally useful library as you expect it to be.

Our respected Brother Mr. Shri Niwas Rao was living with me for two days and I had some interesting conversation with him.

I am sorry to say that I am unable at present to go to Madras. How long will you be staying at Adyar? I have received a letter from Pandit Gopinath of Lahore saying if you were again to visit Panjab many good branches could be opened there.

I have certainly been thinking of poor brother Damodar. It is nearly a year and a half since he left and we have hitherto had no authentic news about him. If you have any recent information about him please communicate it to me.

Yours sincerely,

TOOKARAM TATYA.

The letter and the envelope are both at Adyar. It will be seen that the letter was posted on June 5th, 1886, and it was delivered at Adyar on the morning of June 7th. The letter was written on thin paper, because in India at the time the postage for letters was one-half anna for one-half tola, which is one-fifth of an ounce or a little less than six grammes, and therefore correspondence was usually on very thin paper. The letter was written in ink, and when Colonel Olcott opened it, he found, on one of the two blank pages, the K. H. script in blue pencil, written diagonally with a message about Damodar. I give, first, the message reproduced in Fig. 9, so that all can read easily the message of the Master concerning Damodar. But I reproduce also a photograph of that page (Fig. 10), and it will be seen how thin the paper must be, since the black handwriting of Tookaram Tatya shows through the sheet, and so the deciphering of the blue pencil K.H. script is not easy in a photographic reproduction, because blue appears very faint when photographed, though it is clear in the original. In the lower corner there is in ink in the handwriting of Colonel Olcott: "Received and opened by me this 7th June 1886". That same afternoon the letter was seen by three leading Theosophists, who have countersigned in a corner on another page as follows (Fig. 11):

Seen, January 7, 1886.

T. Subbarao

A. J. C-O. [A. J. Cooper-Oakley]

J. N. C. [Dr. J. Nield Cook]

The poor boy has
 had his fall before
 he could stand in the
 presence of the "Masters" he had
 to undergo the severest
 a newly for the ever passed trials that
 in which he had many questionable
 - my disgrace upon the Sacred Sciences and its adepts
 The mental and physical sufferings
 much for his weak frame which has been
 course of time. "I his caught to be a warning to
 you all. You have believed "not wisely but too
 - well" to unlock the gates of the mystery you
 - bly but learn to discern a great deal
 falsehood. You have hardly realized
 absent. Karma but have talked a great deal
 the true significance of that doctrine. The
 time is come when you must lay the founda-
 - tion of that doctrine in the
 - individual as in the collective body - which
 - ever wakeful as well as unconscious de-
 - cisions as well as captions

K. H.
 Received and opened by me
 this 7th June 1866.
 H. H. Olcott

FIG. 9

K. H. letter concerning Damodar (i) exact size

Seen
 June 7th 1886
 T. Subba Rao
A.G.C.O.
 J.M.C.

FIG. 11
(enlarged twice)

A question naturally arose whether the K. H. script was on the letter when Mr. Tookaram Tatya posted it, and so Colonel Olcott, desiring information on this, wrote to him. We have not Colonel Olcott's letter on the subject, so that we do not know what were the particular questions on which he required information. The reply of Mr. Tookaram Tatya, which is at Adyar, does not give much information, but undoubtedly, as one of the most earnest Theosophists, he would have noted at once had there been any blue handwriting when he despatched it, as such an occurrence would have been to him one of the most precious privileges which he could imagine. Mr. Tookaram Tatya is a typical Hindu in that he fixes at once upon the significance of the letter and the inspiration which it brings, and hardly notices the phenomenal nature of the appearance of the K. H. script in a folded letter in transit through the post.

Bombay, 14th June 1886.

MY RESPECTED SIR & BROTHER,

I feel extremely obliged to you for your kind letter of the 8th inst. handing me my own letter with the remarks of our Gooroo Dewa. I look upon this as a beginning of a new era in connection

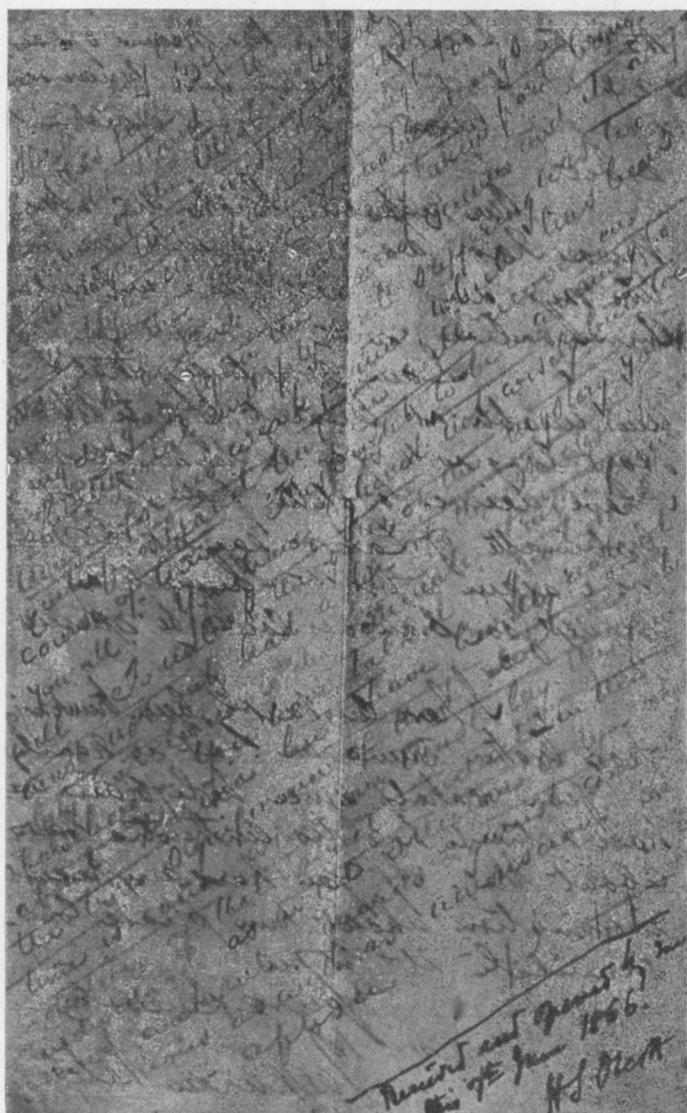


FIG. 10
K. H. letter concerning Damodar (ii) slightly reduced

with our Society's movement. We must all heartily follow the invaluable instructions of our revered Master to place the Society on the firm rock of truth and never at any moment do or say anything that may bring discredit upon our Masters and their teaching. Really this new circumstance has put a fresh life into me to work without any fear of bad results hereafter. I quite agree with you that we are all imperfect and our zeal may sometimes unconsciously lead us to do things that may not be consistent with the strict rules of uprightness. I have one request to make to you not to show the letter with Master's remarks to any one except those who can be safely relied upon, for I find that even the best of men discredit such phenomena for one reason or other.

On the day I wrote letter of the 5th inst. I also wrote to Sarat Baboo (the English spy at Thebet) asking him to make a searching inquiry on his arrival at Thebet with the Mission about our poor brother Damodar and report the result to me.

I sent the letter to our brother Khandalawala. I am happy to state that both he and Ezekiel feel highly pleased and now state that they have no reason to doubt the existence of the Maharajas and their connection with the Society. They promise me how to work out their ideas of Theosophy.

Please remind our worthy brother Subbarao of his promise to read or deliver five or six lectures at the meeting of the next Convention on the secret meaning of the Philosophy of the Bhagwat Geeta. If this promise be not fulfilled there will be great dissatisfaction amongst the brethren coming from a long way off at great expense and inconvenience.

I have written to our brother Mohini about securing the permission of Mrs. Sinnett to allow us to reprint her book "The Purpose of Theosophy" in a very cheap edition in order to have it largely and widely circulated all over India, I have received no reply as yet. Will you please write to her for the same.

I have another request to make to you. My Compendium of the Raja Yoga cannot be completed as the translation of the remaining portion of the "Viveka Chudamani" does not now appear in THE THEOSOPHIST. I wrote to brother Mohini to send it to me, but he has not as yet complied with my request. You will therefore be pleased to write to him on the subject.

It has occurred to me that since the removal of the Headquarters to Madras no Anniversary is publicly celebrated in connection with our Branch. It is therefore proposed to hold it in the Framji Hall this year in Sepr. and the brethren are asked to prepare short addresses for delivery before the public. These addresses will be forwarded to you for your approval and corrections and addition before we fix upon a day for the purpose. How do you like this idea? It is our intention to have such a gathering every year. Please let me know if you have any suggestions to make in order to see this come out successfully. Brother Rastomji

Master sends his best regards to you and all the brothers. My fraternal regards to Messrs. Oakley, Cook, Bhawani-Shankar and Ananda Baboo.

Yours obediently,
TOOKARAM TATYA

As H. P. B. was in Germany at the time when the K. H. letter about Damodar was received, the only other supposition is that possibly Colonel Olcott, on receiving the letter, wrote the script in the blue handwriting. Nowhere has Mr. Hodgson suggested that Colonel Olcott had anything to do with forging any letters, but in order to put aside even this possibility, I give in an appendix a specimen of Colonel Olcott's handwriting.

Having thus dealt with the K.H. script, noting how a letter in it exists from 1870, I pass on now to the other scripts in the handwritings of the Masters.

The next group of letters best known are those in the script called "M" (Morya). There are very many letters in this script, and some of them are quite long. I do not understand why, when Mr. Hodgson was examining the scripts of letters, no specimen of this important series was given to him for examination. How many of them were in the possession of Mr. Sinnett will be seen by consulting the work *The Mahatma Letters to A. P. Sinnett*, which published letters in three scripts.

The personality signing himself with the initial "M" was the Adept known as Morya, and was the Master both of H. P. B. and Colonel Olcott. It will be seen at once from an examination of His handwriting that it is not only totally distinct from that of the K. H. handwriting, but also from that of H. P. B. I give three specimens. The first (Fig. 12) is a brief note received at Bhavnagar in India one evening while a group of persons were talking about the Masters, and some of them expressing doubts as to their existence. The

FIG. 12

M. Letter received at Bhavnagar (exact size)

letter, the story goes, fell from the air. The transcription on the envelope is as follows : " To all those whom this may concern—to the honourable and doubting company."

Foolish are the hearts who doubt of our existence ! or of the powers our community is in possession of for ages and ages. Would that you would open your hearts to the reception of the blessed truth, and obtain the fruits of the Arhatship if not in this then in another and better rebirth.

M.:

Who is for us—answer !

(Letter 76, *Letters from the Masters of the Wisdom*, Second Series)

In the same script is another letter, one received by Colonel Olcott, and it is illustrated in Figure 13 (i, ii and iii).

The letter reads as follows :

Last night I tried my best to awake you by usual means but to no effect. You do sleep like a two year old *echoot lay*, Henry. Sinnett has really lost nothing by his coming here, and it does seem foolish to hear you talk in the way you do accusing Lhin-ana of this that and the other. Except the costs of the journey—and perhaps not even that—your Sinnett will lose nothing. If he had not come there could have been no direct or indirect communication between K. H. and himself for a very long time. K. H.'s conditions are changed, you must remember, he is no more the "Kasmiri" of old. I want you to be in confidential correspondence with him as he may need your private counsel and you his. I'll help you when I think it worth while to interfere. Tell him that, and if he believes you not, show him this. I will also put her in a better state.

This business at Dralli Clipps—Cha needs attention. I'll give you Rup. 172 more to send. Remember what you have to do in Pasdun Korale with Snanajoti Unnanse.

M.:

You can have three copies or four taken from my portrait and give them Sinnett one, Scott one, Tukaram one and Damodar one. Have six.

(Letter 35, *Letters from the Masters of the Wisdom*, Second Series)

W. PARTON, 100, COLONIAL AVENUE, BOSTON, MASS.

Last night I tried my best to awake
you & by usual means but to little
effect you do sleep like a ~~tire~~ ^{thin} year
schoolboy ^{boy} ~~boy~~ ^{boy} & it does seem
nothing ^{to} by his ^{cheerful} ^{cheerful} & it
will be hard for ^{you} to ^{talk} in the morning
without ^{to} hear you talk in the night
you do ^{accord} ^{accord} ^{accord} ^{accord} ^{accord} ^{accord} ^{accord}
of the weather. Except the ^{accord} ^{accord} ^{accord} ^{accord} ^{accord} ^{accord} ^{accord}
of ^{accord} ^{accord} ^{accord} ^{accord} ^{accord} ^{accord} ^{accord}
will ^{accord} ^{accord} ^{accord} ^{accord} ^{accord} ^{accord} ^{accord}
the ^{accord} ^{accord} ^{accord} ^{accord} ^{accord} ^{accord} ^{accord}
communication between K. St. & himself ^{accord} ^{accord} ^{accord} ^{accord} ^{accord} ^{accord} ^{accord}

in my long time. & it is considerable
 Mr. Olcott will be most welcome & he is
 only over the "Admirer" of 60. of want
 you to be in Consideration of his audience
 with him as he may need your assistance
 Council & your his. His help you will
 I think it worth while to interfere -
 Yet here that if he believes you
 do not know him this. I will add. that
 her in a better state
 & his business at Nagalik Cliffs -
 by - the next attention. I'll

FIG. 13 (ii)
M. Letter received by Colonel Olcott (exact size)

Give you Sep. 1992 news to us.
 Remember what you have to do
 in London to get work
 Organize Indians.

You can have the Capes if you
 like & you may prospect & then
 when you get the - I shall be -
 happy to be & help & you -
 have it

FIG. 13 (iii)
M. Letter received by Colonel Olcott (exact size)

The third letter was received by Mr. Sinnett in 1883, and is written closely on three pages of thin paper. I have reproduced the first page of it in exact size of the original. (Fig. 14.) I should mention that almost all the letters in this "M" script are in red, either in red ink or red pencil.

You will let the "Inner Circle" know what follows by showing and leaving with them this paper. If found difficult to read my handwriting, then make a fair copy.

(I) Should means be found to go on with Esoteric Teachings last year interrupted, and should Mahatma Kut-humi find it possible to resume his correspondence, the latter can pass only through the hands of Mr. Sinnett, as hitherto. He was the chosen correspondent from the first; he resuscitated the London Lodge and worked for the Cause of the Th. Soc.; it is but just that he should reap the fruit of Karma. The Mahatma, his correspondent, could not transfer serial teaching with any degree of justice to any one else.

(II) This being settled, remains the question, What means there are to correspond even with Mr. Sinnett? H.P.B. will not undertake the sending on and transmission of the letters; she has shown her willingness to self-sacrifice in this direction long enough, and unless she does so of her own free-will and without reference of the question to myself, even I, her Guru for many years have no right to compel her. Damodar K.M. has the same and even more unwillingness. Since the act pertains to Karma, K.H. cannot and will not compel him, as he must not meddle with Karma. Remains Mohini Babu! he has not reached that stage of physiological development that enables a chela to send and receive letters. His evolution has been more upon the intellectual plane, and just now a greater activity is beginning in the borderland between that and the spiritual, and his utterances will as hitherto be largely inspired by his Master. With every day he will improve. If his short-sighted friends do not spoil him by their foolish compliments and he does not yield to the seductive influences which converge towards him, there is a future for him—but he is not ready for physical transference. Moreover, when or if he once falls under the spells of the worldly life, his inspiration will cease and his name will be written on the "roll" as a failure. There is danger for him. His Master perceives it and—hesitates. There is still another person, but that person will, if even given such powers, conceal it to the last. Not every one is prepared to court and accept martyrdom which may well result in that great calamity, the interruption of one's studies and development.

(III) Whoever may be found—if one be found to transmit to Mr. S., K. H.'s letters, neither the "Inner Circle" nor even the L.L.¹

¹ London Lodge of the Theosophical Society.

You will let the dinner & dinner & dinner & dinner be
blown & blown with them this paper. If you & wife
could send me my handwritting you make a fair copy.

1. James Morris he found to be a white-bellied bird
driving his cart in the market, & when he asked him
if he would be willing to go to the city & probably
if Young & the head of the Bank of New York, as which he stands in
the Church & stands down on the floor, he says says to the White
Bridge & worked to St. Paul & the White
Bridge & shows & by the spirit of Providence. The Sabbath was
not to be found in the city of New York. The Sabbath was
his Lord & master & he had to leave the church
without saying a word to any one else
11. This is Henry Schell & mind the following what makes
thee sit to say you have given up the spirit of thy will
not to divide or take the service and transmigration of the blessed;
she has shown her willing self to sell her office in the garden
have enough & surely she deserves her own place with & without
a desire of the emigration to New York, even though
she says she has the right to come back to New York. On Aug
the 1st or even 2nd she will be in New York & after
thins to the N.Y. & N.Y. Congrats only out come will be in
as he ought not to be with his grand Remains should in
Brooklyn. She has not a mind that she may be
strangled & cut & crushed to death or & become
cutter. It is now in the 2nd month & you
should know & just know & you
in the 2nd month & have between the 2nd & 3rd month
which as little as she says she will be in New York & his
work there & with his old & old & old
friends & Dr. & his wife Miss Mary & his son
John & Dr. & his wife Miss Mary & his son
John & Dr. & his wife Miss Mary & his son

as a whole is in a position just now to either profit by or even calmly receive the desired instructions. A band of students of the Esot. Doctrines, who would reap any profit spiritually must be in perfect harmony and unity of thought. Each one individually and collectively has to be *utterly unselfish*, kind and full of goodwill towards each other at least—leaving humanity out of the question ; there must be no party spirit among the band, no backbiting, no ill-will, or envy or jealousy, contempt or anger. What hurts one ought to hurt the other—that which rejoices A must fill with pleasure B. Is the L. L., or even its Inner Circle, in such state—which is required absolutely by our Rules and Laws ? It is only owing to K.H.'s great kindness that, notwithstanding the deplorable state the L. L. was in for nearly two years and its lacking the said requisites, he still corresponded occasionally with Mr. S. The recent succession of domestic troubles would have been soon disposed of, and most of them avoided, had there been that true brotherly unity which moves a large body of men to act as one single man and as endowed with one single heart and soul. I am forced to say that only an entire change of feeling in the L.L. can bring out its potential usefulness to the great cause we have espoused. In its present state, we find it tending in the opposite direction. The L. L. is but a brilliant—most likely the *most* brilliant —orb in the Theosophical sky, but to the Parent Soc. it is an aristocratic outgrowth, an empire within an empire, which gravitating towards its own centre of fixed habits, prejudices and worldliness, throws into confusion the whole Body, whereas it might so easily become the rock of salvation, the safest harbour for the thousands of its members.

It will have to change its hitherto exclusive and selfish policy if it would live. It will have to become part and parcel of the "Universal Brotherhood" if it would be a *theosophical* body. It will have to act in full harmony with the Parent Body and promote the observation of perfect solidarity and unity of thought throughout the entire Society. No gossip, no slander should be allowed, no personal predilections shown, no favouritism if it would have *us* for instructors. Mahatma Kut-humi can, of course, as an independent Adept, in his own private capacity write to whomsoever he chooses —should he find the means of doing so without infringing the good Secret Law. But he will never consent to depart from that Law even though and for the satisfaction of those who have been to him the most devoted. Let the L. L. and especially the *Inner Circle* sift the grain from the chaff, for we will have naught to do with the latter. Let them listen to friendly advice.

See what an utterly barren record it made until Mr. Sinnett's return from India—and profit by the lesson. Ye who say ye know Karma, useless to point to the various scandals at Headquarters in Bombay and Madras in palliation of your past remissness ; it is no excuse.

The Managers of the P. S.¹ have made, will make, many mistakes precisely because they are alone and left without help and protection, for they might have avoided such dangerous intimacies and have none to blame but themselves that their confidence was abused. So might some of the L. L. who sinned through imprudence and enthusiasm. Human nature is exactly as weak at Adyar as in Chancery Lane or at Paris. It is truly a hard task to combine so much poor material into a strong and perfect organisation—yet the future of the Theosophic movement depends upon the members of the *Inner Circle*; if it be not organised as it ought to be, they will have to blame but themselves.

M.:

(Letter 3, *Letters from the Masters of the Wisdom*, First Series)

The third script in which letters exist, stated to have been written by one of the Adepts, is in many ways the most important, regarding this question whether Madame Blavatsky was the real author or not of the Mahatma letters. This group of letters was received by Colonel Olcott, and the writer signs himself "Serapis," or by the initial "S" superimposed on a triangle. The larger number of letters, in this script, were received by Colonel Olcott in the year 1875, in New York; a few short notes were received by him in India, after his arrival in February, 1879.

The Serapis letters are especially important, because they deal with the affairs of Madame Blavatsky in 1875, and strict injunctions are given to Colonel Olcott by the writer Serapis that Colonel Olcott is not to show them to her. In my book, *Letters from the Masters of the Wisdom* (Second Series), I have narrated the story of these letters, partly from the letters themselves, and partly from what Colonel Olcott has written about them in his *Old Diary Leaves*.

Briefly summed up, Madame Blavatsky at this time was in desperate straits; she had gone to the United

¹ Parent Society.

States to start a spiritual movement (which later became the Theosophical Society); she had come to the end of her resources; she had married an uncultured Albanian whom she detested, but who had professed a devotion to her, claiming from her nothing but the privilege of making for her a home, where she could write and gather round her a circle of friends interested in Spiritualism and Occultism; this second husband was about to desert her and leave her stranded; the ruin of all her plans stared her in the face and she was in deepest depression. She had already met Colonel Olcott, and, as is narrated in *Old Diary Leaves*, he had promised to help her in her work.

The individual signing himself "Serapis" now enters upon the scene to help Madame Blavatsky, through Colonel Olcott. The greatest tact was required, as she would have rebelled, were she to know that help was being provided for her. It is for this reason that Serapis orders Colonel Olcott to maintain secrecy as to the instructions received by him regarding her affairs. I need not continue the further history of the letters, because we are chiefly concerned with their calligraphy.

How difficult the Serapis handwriting is to decipher will be seen from Fig. 15, which is a reproduction of the conclusion of one letter. In Figs. 16 and 17 the handwriting is easier to read. There is at Adyar a long memorandum of Colonel Olcott's, and written across it by Serapis; it is almost impossible to decipher the Serapis script in parts, for it is so narrow and close-packed; as the red ink of the script is now faint, it is impossible to reproduce it, without much re-touching. The three Serapis letters which I reproduce are in black

ink, two of them on green paper, and one (Fig. 16) on white parchment.¹

The letter of Fig. 15 is as follows; I have placed an asterisk to mark where the first word of the reproduction appears in the letter.

My Brother is wise in not allowing the bright flame of his Faith alit to flicker like the uncouth fire of a taper candle; his faith will save him and crown his best hopes. My Brother understands that once the germs are sown they must be left to themselves and Nature; any too impatient hand that will interfere with them daily, trying to help to their growth by pulling them upwards, and will not leave them quiet, is more than likely to bring them to wither, dry up and die for ever. Thy task in Boston, Brother, is finished for the near present—until thy lectures . . . done; depart from hence in peace and *try* to utilise thy time, Brother John will see to the Philadelphia problem²; she must not be allowed to suffer through the impurity and disillusion of character of the miserable wretch. She *may* in her despair and present straightened [sic] circumstances be tempted to return to Philada. and her spouse. *Do not* allow her to do this, Brother mine. Tell her you are both going to Phila. and instead of that take the tickets to New York City, NOT FURTHER. Once arrived in that port, find for her a suitable apartment and do not let one day pass away without seeing her. Induce her by reasoning to remain therein, for if she finds herself once for a few hours with that polluted mortal her powers will greatly suffer, for they are at present in a state of transition and the magnetism must be pure around her. Your own progress might be impeded by any such interference. She will want to go to Philada., allow her not, use your friendship and exertions. As I told before, you will not suffer, Brother mine, any material loss through it; one grain will produce a bushel in harvest time. If you succeed to bring her out before the world in her true light, not of an adept but of intellectual writer and devote yourself both to work together the articles dictated to her, your fortune will be made. Make her work, install her, lead her in practical life as she must lead you in the spiritual. Your boys, Brother mine, will be provided for,³ fear naught for them, devote yourself to your main object. Clear out the paths of both of you for the present which seems dark, and let the future take care of itself. Use your intuition, your innate powers, *try*, you will succeed, watch over her and let her not come to harm, our dear Sister who is so careless and thoughtless for

¹ In the book already referred to, *Letters from the Masters of the Wisdom* (Second Series), I reproduced the conclusion of another Serapis letter received by Colonel Olcott.

² Madame Blavatsky, before she left her husband, was living in Philadelphia, at 3420 Sansom Street.

³ The two sons of Colonel Olcott.

FIG. 15
Serapis Letter received by H. S. Olcott in 1875
(reduced to three-fourths)

herself. She must have the best intellects of the country introduced to her. You must work both on their intuitions and enlighten them as to the Truths. Your distant future is at Boston, your present in New York. Lose not a day, *try* to settle her and begin your new fruitful lives together. Keep your room, you may feel me there some time, for I will be with you every time your thought will * be upon me and when you need me. Work hand in hand, fear not the immoral man who claims her, his hands will be tied. She must be honored and respected and sought by many whom she can instruct. *Try* to dissipate in her her gloom, her apprehensions for the future, for they interfere sadly with her spiritual perceptions. The germs will grow, Brother mine, and you will be astonished. Patience, Faith, Perseverance. Follow my instructions—let her regain her serenity through you. She will make you acquire knowledge and fame through herself. Do not let her despond one moment, the dreaded— —¹ she passed will bring their reward. God's blessing be upon you, and in your hours of black despondency think of me, mine Brother, and I will be with you. *Try* to have her settled by *Tuesday Eve*—and wait.

SERAPIS

(Letter 11, *Letters from the Masters of the Wisdom*, Second Series)

The letter that follows is reproduced in its entirety. One can gather from the context that Colonel Olcott had carried out the instructions given to him to the satisfaction of the Master. The reference in the concluding paragraph is to a young man, Elbridge Gerry Brown, who was the editor of the *Spiritual Scientist*, published in Boston. Both Madame Blavatsky and Colonel Olcott helped the editor with money and articles.

As Colonel Olcott has narrated, the Serapis letters received by him in New York were mostly received through the post, in envelopes posted, four of them, in Philadelphia, and one in Albany, as the postmarks show. Others however were received differently, one communication appearing suddenly on the table in his room. Colonel Olcott has marked the date of receipt, June 11, 1875.

* This is the first word in the reproduction.

¹ Two words follow which I cannot decipher.

Brother Henry - greeting!

....: "Be courageous and hopeful!" ... Blessed words! The divine, ever working Law of compensation whose humble ministry we are has not overlooked the fiery seed, cast by the charitable hand of our brother on the soil of the future harvests - of Good and Evil. The above words will come back to the brother. Thou hast created - happiness - and happiness must be created unto thee. The seed will grow and thine, and under the beneficent shade of the heavenly shrub, planted by thine own hands, will thou one day seat thyself with thy beloved boys - and may be find rest for thy weary head.

Brother - wise beginnings ought to grow in size as in beauty. I advise thy youngest brother of the city of Boston "to try" and increase his paper to XVI pages. : .

June 11/75

FIG. 16

Serapis Letter received by H. S. Olcott on June 11, 1875 (slightly reduced).
The memorandum "June 11/75" is in Colonel Olcott's handwriting

Brother Henry—Greeting !

..... "Be courageous and hopeful" Blessed words ! The divine, ever working Law of Compensation whose humble ministry we are has not overlooked the tiny seed, cast by the charitable hand of our brother on the soil of the future harvests—of Good and Evil. The above words *will* come back to thee, brother. Thou hast created—happiness—and happiness must be created unto thee. The seed will grow and thrive, and under the beneficent shade of the heavenly shrub planted by thine own hands wilt thou one day seat thyself with thy beloved boys¹ and may be find rest for thy weary head :.

Brother—wise beginnings ought to grow in size as in beauty. Advise thy youngest brother of the city of Boston "to try" and increase his paper to XVI pages :.

S.

(Letter 7, *Letters from the Masters of the Wisdom*, Second Series)

The third Serapis letter which I reproduce (Fig. 17) is a short communication ; it is easily legible, once one is accustomed to the handwriting. In it Madame Blavatsky is referred to as "Sister". The "English seer Emma," who is there mentioned, is Mrs. Emma Hardinge Britten, a lady well known then as a voluminous writer on Spiritualism. On the evening when the Theosophical Society was founded in New York, she and her husband were two among the seventeen present at the meeting.

I pray thee, Brother mine, to take necessary steps to adjourn the meeting until Saturday which will be. Sister has a labour to perform. Be *friendly* to the English seer Emma for she is a noble woman and her soul hath many gems hidden within it. Begin not without our Sister. Unto the regions of Light I send for thee my prayer.

SERAPIS

(Letter 20, *Letters from the Masters of the Wisdom*, Second Series)

Of the fourth script, reproduced in Fig. 18, there is only a brief note received by Colonel Olcott in 1875 in New York. The reproduction shows the handwriting

¹ The two sons of Colonel Olcott.

My Brother will take no
 early steps to adjourn the meeting
 until Saturday which will be. Peter
 has a letter to you. As friendly
 to the English see Banks for you and
 with women and her God hath many
 good hidden within it. He is not
 without our Peter. Unto the regions
 of light I send for the my prayer
 Serapis

FIG. 17

Serapis Letter received by H. S. Olcott in 1875 (exact size)

of the correspondent, and his signature "Narayana" in some Indian script. Immediately below there appears, in a different handwriting, the words "the old gentleman your Narayan". This second handwriting is that of Madame Blavatsky.

The letter, which is a reprimand to Colonel Olcott, reads as follows:

You may—and ought to be [—] kind to and lenient with an insane person. But not even for the sake of such a kindness have you the right to keep back your religion and allow him even for one twinkling of the eye to believe *you are* a Christian or that you may be one [.] You have to make once for ever your choice—either your duty to the Lodge or your own personal ideas [.]

[Signature in script]

(the old gentleman

Your

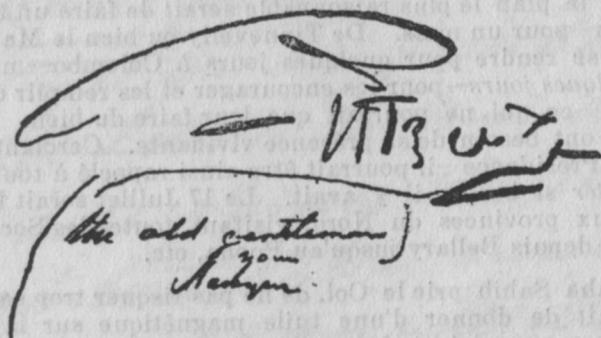
Narayan)

(Letter 24, *Letters from the Masters of the Wisdom*, Second Series)

The letter is written on a large sheet of paper, the size of foolscap, in red pencil. Madame Blavatsky's five words are in blue pencil, now faint after so many years.

It has been taken for granted by many that the letters of the Masters were all in English. Most of them were, but a few were in other languages. It is known that Tookaram Tatya received one in Marathi, but unfortunately there is now no trace of it. At least one correspondent in South India received one or more letters in Telugu script, but of these there is now no trace. One letter, written in English, a reproduction of which exists, bears towards its end a Sanskrit phrase in Telugu script. (See Letter 54, *Letters from the Masters of the Wisdom*, Second Series.) The French letter of K. H. has already been reproduced. (Figs. 1 and 2.)

You may — & ought to be kind
to & lenient with an insane person. But
not even for the sake of such a kindness
have you the right to keep back your
religion & allow him even for one twinkling
of the eye to believe you are a Christian
or that you may be one. You have to
make space for and your choice —
Before your duty to the Sedge or
your own personal ideas



— VTG w/ —
(the old gentleman)
Sadyan

FIG. 18

Narayan Letter received by H. S. Olcott in 1875 (slightly reduced)

MOLTAJNAP

I give now a reproduction, in Fig. 19, of the French letter of the Adept known as Hilarion. He visited Colonel Olcott and Madame Blavatsky in Bombay on February, 19, 1881, arriving from Europe and on his way to the borders of Tibet. Concerning this letter of Hilarion, Colonel Olcott has written in his Diary, under date June 6, 1883 :

Had nice test this a.m. Couldn't decide whether to accept invitations to Colombo or to Allahabad first. Put Avinas Ch. Bannerji's letter in shrine, locked door, instantly reopened it and got the written orders of Maha Sahib through Hilarion in French. Done while I stood there and not half a minute had elapsed.

The letter is written on both sides of half a sheet of white paper of usual letter size, in green ink. Colonel Olcott has written, at the bottom of the letter :

"Recd. 11/6/83 instantaneously formed in Shrine, Madras."

Maha Sahib avec qui je suis pour le moment, m'ordonne de dire que le plan le plus raisonnable serait de faire un tour des pays adjacents—pour un mois. De Tinnevelly ou bien le Malabar, le Col. pourrait se rendre pour quelques jours à Colombo—mais seulement pour quelques jours—pour les encourager et les remplir de son *Akasa personnel*—ce qui ne pourrait que leur faire du bien. Les Sociétés du Midi ont besoin de sa présence vivifiante. Cerclant tout autour dans la Présidence—il pourrait être ainsi rappelé à tout moment au *headquarter* si besoin il y avait. Le 17 Juillet serait le vrai temps d'aller aux provinces du Nord, visitant toutes les Sociétés sur son chemin,—depuis Bellary jusqu'au Poona, etc.

Maha Sahib prie le Col. de ne pas risquer trop sa santé. Son avis serait de donner d'une tuile magnétique sur la tête de trois quatre personnes ici et tâcher d'entrer en relation avec Venkategiri et le Vizionagrom. Il y a assez de temps pour cela jusqu'au Juin 17. Qu'il fasse un plan et le dise.

(Letter 40, *Letter from the Masters of the Wisdom, Second Series*)

TRANSLATION

Maha Sahib, with whom I am at the moment, orders me to say that the most reasonable plan will be to tour in the districts near by for a month. From Tinnevelly or even Malabar the Colonel could go to Colombo for a few days—but only for a few days—to encourage them and to recharge them with his personal *Akasa*—which cannot

Nata Srib arez qui je suis
 pour l'ambment m'ordonne de
 dire que le place le plus raisonnable
 serait de faire une route des pays
 adjacents - pour un dhois. De Cen-
 nevilly ou bien de Malabar, le
 Col. pourrait se rendre pour quel-
 ques jours à Colombo - Mais
 seulement pour quelques jours -
 pour les encourager et les remplir
 de son affecte personnel - Ce qui
 ne pourrait que leur faire du
 bien. Les Societes du midi ont
 besoin de la presence vivante.
 C'estant tout autour dans la
 presence - il pourroit être
 ainsi rappelé à tout moment
 au head quarter. Si Cetoin il
 y avait. le 17 Juillet. Lerait
 le vrai temps d'aller aux pla-

FIG. 19 (i)

Hilarion Letter received by H. S. Olcott in 1883 (exact size)

vinces du Nord, visitant toutes les sociétés sur son chemin, — depuis Barlang jusqu'au Roma
ste.

Maha Sahib prie le Col.
de ne pas risquer trop sa santé.
Son sois serait de donner à une
tribu que quelques-uns sur la tête de
trois quatre personnes ici et lâches
d'eux en relation avec Van Katiq
ri et le Vizirnagron, il y a
assez de temps pour cela jusqu'au
Juin 17. Qu'il fait un plan
et le décl.

Rec'd 11/6/83
instantaneously forward
in Shrinagar

FIG. 19 (ii)

Hilarion Letter received by H. S. Olcott in 1883 (slightly enlarged)

fail to be beneficial to them. The Branches in the south have need of his vivifying presence. Going round about within the Presidency, he could thus be recalled immediately to Headquarters should there be need. July 17 will be the proper time to go to the northern Provinces, visiting all the Branches on the road, from Bellary to Poona, etc.

Maha Sahib begs the Colonel not to risk his health too much. His advice would be to put a magnetic covering on the heads of three-fourths of the people here and to try to enter into relation with [the Rajahs of] Venkatagiri and Vizianagram. For that there is enough time till June 17. Let him make a plan and present it.

The last script, the sixth, is that of Djual Khool, nick-named "the Disinherited". References to him will be found in the K. H. letters to A. P. Sinnett, published by Mr. A. Trevor Barker in his volume *The Mahatma Letters to A. P. Sinnett*. Only one letter was received from Djual Khool, and it is by the courtesy of Mr. Barker that I am able to reproduce it. The letter is written in black ink, on four pages, of which I reproduce the first and fourth pages. (Fig. 20.) The letter, transcribed from Mr. Barker's book (Letter No. XXXVII), is as follows :

Private

HONOURED SIR,

The Master has awaked and bids me write. To his great regret for certain reasons He will not be able until a fixed period has passed to expose Himself to the thought-currents inflowing so strongly from beyond the Himavat. I am therefore, commanded to be the hand to indite His message. I am to tell you that He is "quite as friendly to you as heretofore and well satisfied with both your good intentions and even their execution so far as it lay in your power. You have proved your affection and sincerity by your zeal. The impulse you have personally given to the Cause we love, will not be checked; therefore the fruits of it (the word "reward" is avoided being used but for the "goody-goody") will not be withheld when your balance of causes and effects—your karma is adjusted. In unselfishly and at personal risk labouring for your neighbor, you have most effectually worked for yourself. One year has wrought a great change in your heart. The man of 1880 would scarcely recognise the man of 1881 were they confronted. Compare them, then, good friend and Brother, that you may fully realize

private)

Honoured Sir — The Master has availed and bids me write. To his great regret for certain reasons He will not be able until a fixed period has passed to expose Himself to the thought = currents inflowing so strongly from beyond the Himavat. I am therefore, commanded to be the hand to indite His message. I am to tell you that He is "quite as friendly to you as heretofore and well satisfied with both your "good intentions and even their execution so far as it lay in "your power. You have proved your affection and sincerity by "your zeal. The impulse you have personally given to the Cause "we love, will not be checked; Therefore the fruits of it (the word "reward" is avoided being used but for the "goody-goody") "will not be withheld when your balance of causes and effects — "your Karma — is adjusted. In unselfishly and at personal rest labouring for your neighbor, you have most effectually worked "for yourself. One year has wrought a great change in your heart.

FIG. 20 (i)

Djual Khool Letter received by A. P. Sinnett in 1882 (exact size)

good of the Cause he represents. If he seems interested in it at all, it is because he is opposed and finds himself roused to combativeness. Thus the answer to M^r Terry's letter sent to him from Bombay ought to have been published in the January number. Will you kindly to see to it - Master asks? Master thinks you can do it as well as M^r Hume if you but tried, as the metaphysical faculty in you, is only dormant but would fully develop were you but to awake it to its full action by constant use. As to our revered M^r he desires me to assure you, that the secret of M^r Hume's professed love for Humanity lies in and is based upon, the chance presence in that word of the first syllable; as for "mankind" - he has no sympathy for it.

Since Master will not be able to write to you himself for a month or two longer (tho' you will always hear of him) - He begs you to proceed for his sake with your metaphysical studies; and not to be giving up the task in despair whenever you meet with incomprehensible ideas in M^r sahib's notes, the more so as M^r sahib's only hatred in his life, is for writing -

In conclusion Master sends you His best wishes and praying you may not forget Him orders me to sign myself

S.S. Should you ^{desire to} write to Him tho' unable to answer Himself Master will receive your letters with pleasure; you can do so thro' D. K. Mavalankar. D^r

Your obedient servant

the

"Desinherited"

FIG. 20 (ii)

Djual Khool Letter received by A. P. Sinnett in 1882 (exact size)

what time has done, or rather what you have done with time. To do this meditate—alone with the magic mirror of memory to gaze into. Thus shall you not only see the lights and shadows of the Past, but the possible brightness of the Future, as well. Thus, in time, will you come to see the Ego of aforetime in its naked reality. And thus also you shall hear from me *direct* at the earliest, practical opportunity, for we are not ungrateful and even Nirvana cannot obliterate *good*."

These are the Master's words, as with His help I am enabled to frame them in your language, honoured Sir. I am personally permitted, at the same time to thank you very warmly for the genuine sympathy which you have felt for me at the time when a slight accident due to my forgetfulness laid me on my bed of sickness.

Though you may have read in the modern Works on mesmerism how, that which we call "Will-essence" and you "fluid"—is transmitted from the operator to his objective point, you perhaps scarcely realize how everyone is practically, all-be-it unconsciously, demonstrating this law every day and every moment. Nor, can you quite realize how the training for adeptship increases both one's capacity to emit and to feel this form of force. I assure you that I, though but a humble chela as yet, felt your good wishes flowing to me as the convalescent in the cold mountains feels from the gentle breeze that blows upon him from the plains below.

I have also to tell you that in a certain Mr. Bennett of America who will shortly arrive at Bombay, you may recognise one, who, in spite of his national provincialism, that you so detest, and his too infidelistic bias, is one of our agents (unknown to himself) to carry out the scheme for the enfranchisement of Western thought from superstitious creeds. If you can see your way towards giving him a correct idea of the actual present and potential future state of Asiatic but more particularly of Indian thought, it will be gratifying to my Master. He desires me to let you know, at the same time, that you should not feel such an exaggerated delicacy about taking on the work left undone from Mr. Hume's hands. That gentleman chooses to do but what suits his personal fancy without any regard whatever to the feelings of other people. His present work also—a pyramid of intellectual energy misspent—his objections and reasons, are all calculated but to exonerate himself only. Master regrets to find in him the same spirit of utter, unconscious selfishness with no view to the good of the Cause he represents. If he seems interested in it at all, it is because he is opposed and finds himself roused to combativeness. Thus the answer to Mr. Terry's letter sent to him from Bombay ought to have been published in the January number. Will you kindly to see to it—Master asks? Master thinks you can do it as well as Mr. Hume if you but tried, as the metaphysical faculty in you is only dormant but would fully develop were you but to awake it to its full action by constant use. As to our reverenced M.: he desires me to assure you that the

secret of Mr. Hume's professed love for Humanity lies in, and is based upon, the chance presence in that word of the first syllable ; as for " mankind "—he has no sympathy for it.

Since Master will not be able to write to you himself for a month or two longer (though you will always hear of him)—He begs you to proceed for his sake with your metaphysical studies ; and not to be giving up the task in despair whenever you meet with incomprehensible ideas in M.: Sahib's notes, the more so as M.: Sahib's only hatred in his life is for writing. In conclusion Master sends you his best wishes and praying you may not forget Him orders me to sign myself, your obedient servant,

The " Disinherited ".

P.S. Should you desire to write to Him though unable to answer Himself Master will receive your letters with pleasure ; you can do so through D. K. Mavalankar.

" Dd."

(Djual Khool Letter, received by A. P. Sinnett in January 1882, from *The Mahatma Letters to A. P. Sinnett*, Letter No. XXXVII.)

CONCLUSION

We are to-day in a far better position, than was Mr. Richard Hodgson in 1884-85, to answer the question : "Did Madame Blavatsky forge the Mahatma Letters ?" I have reproduced photographically letters from *six* Mahatmas. I have dealt with only a few letters. There remain for examination the further letters transcribed in my two books, *Letters from the Masters of the Wisdom*, First and Second Series, and in Mr. A. Trevor Barker's large volume, *The Mahatma Letters to A. P. Sinnett*.

As I have already mentioned, many letters from the Adepts were received in one country *when Madame Blavatsky was in another country*. Did she forge all these six handwritings which I have reproduced ? Did she have collaborators in her supposed trickery in the various countries where the letters were received ?

For the first time I present all the evidence for Madame Blavatsky. Let those who desire to answer the question : "Did Madame Blavatsky forge the Mahatma Letters," read first Mr. Richard Hodgson who, examining *only one script*, said "Yes," and on whose word she has been adjudged a charlatan and a trickster ; and then read this thesis of mine, with its answer : "NO."

APPENDIX I

19, AVENUE ROAD,
REGENT'S PARK, N.W.

Monday, March 30 1891.

Dear Mrs. Bright,

I share your anxiety for Annie & feel quite nervous about it; but what can we do! She has to be at the annual Am. risen convention of the T. S., her failing to be there, being likely to produce a singular disaster. No wonder, we, thoughtful, — I mean the really devoted ones — have a right to make public good subservient to our personal comfort or discomfort. Each of us must ever be ready to sacrifice self — life & even honor, which is more — at any moment for the good of our brothers, the weal or woe of one, being just

Letter from H. P. B. to Mrs. Ursula M. Bright

small importance, when the good of
the many is concerned.

Thus, we have "to risk the thing" as the
Americans say. Yet I have a strong
hope that our friend will return
unscathed from the ordeal, his elo-
quent & devoted head crowned with
fresh & well earned laurels.

Thanking you for the kind interest
shown & begging you to convey my
sincere to Mr Wright & offer my best
believe me, dear Mr Wright
ever yours gratifying

H P Blasdale

APPENDIX II

The Theosophist,

EDITOR'S OFFICE.

Adyar, Madras, 5 August '88

My dear Leadbeater.

I give over into your exclusive charge the Theosophist until my return. You will be the sole judge as to the admission of matter and its sequential order. The only limitation I impose is that you shall not admit anything of a personally aggravating nature (anything calculated to provoke unpleasant controversy); or any announcements of resignations of membership, with or without reasons given unless they are first submitted to me.

APPENDIX II

THE SPECIATION

OF SPECIES

Printed by A. K. Sitarama Shastri, at the Vasanta Press, Adyar, Madras.